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PAUL SEYMOUR.

THE DUTY OF MASTERS: preached in the Presbyterian Church,

Danville, Ky., by the Rev. Jons C. Yoesa,
D. [Published by the members of the

Masters give unto your

Our only assumption, then, in discussing the ten commandments, which God has given to us, as comprising his moral law, six are intended to regulate our intercourse with our fellow men-and with no portion servants. Our duties to them must, then, be warned us that "he shall have judgment withthe most extensive branch of the divine prehend a very large part of that conduct bar of God; is it not then of the utmost conthe other greatly in his power. There is,

whole fruit of his labors-for as our personal interest in the results of our efforts is diminished, the spirits of all men naturally precept to the servant meets this evil by enoming upon him faithfulness and energy in all that he does-"whatsoever ye do, do it heartily." And mark the peculiarity of the motive by which this precept is enforced, and its adaptation to counteract the force of their temptation-"knowing that of the Lord ye shall receive the reward of the inheritance." Here is a reward to quicken the sluggish spirit. The servant is taught that while he labors in his lowly avocations, for a heavenly master, and that however little compensation he may receive from his earthly master, a heavenly inheritance shall reward his faithful exertions. The master, on the other hand, is tempted continually by his possession of arbritrary and irresponsible power, to the exercise of injustice and oppression. On him therefore is enjoined, "give unto your servants that which is just and equal." And the injunction is enforced by reminding him of the fact, that there is one who holds dominion over him, and who will one day call him to an account for the exercise of his power. Thus the master is checked by the fear of retribution, while the servant is stimulated by the

Our cattle, our houses, and all our proton, which the serrant is stimulated by the fear of retribution, which the serrant is stimulated by the throne of green as designed for our use the horse of receased.

The procept in our text is strikingly wise the personal management of the standard of the personal management of the personal management of the standard of the personal management of the standard of the personal management of the standard of the personal management of the personal ma

LOUISVILLE, KY. SATURDAY, JULY 24, 1847.

its dictates, will teach you that justice and equity, in each particular set of circumstances, demand. But will not selfisbness so will was directed to him as well as to us. We cannot degrade our servants into the mere instruments of our gratifications, we cannot degrade our servants into the mere instruments of our gratifications, we cannot degrade our servants into the mere instruments of our gratifications, we cannot degrade our servants into the mere instruments of our gratifications, we cannot degrade our servants into the mere instruments of our gratifications, we cannot degrade our servants into the mere instruments of our gratifications, we cannot degrade our servants into the mere instruments of our gratifications, we cannot degrade our servants into the mere instruments of our gratifications, we cannot degrade our servants into the mere instruments of our gratifications, we cannot degrade our servants into the mere instruments of our gratifications, we cannot degrade our servants into the mere instruments of our gratifications. blind us as to prevent our clearly discerning what is "just and equal?" This danger is removed, and the correct working of the rule secured, if we give due heed to the motive by which it is followed—"knowing that ye also have a master in heaven." God calls our attention to the fact that he is our mas.

ably laming in our most important duties towards them. Our servants have higher relations than those which they sustain towards us, they have more important duties than those which they owe to us, they have no our attention to the fact that he is our mas.

being instructed, public sentiment amounts to a prohibition equally effective.

But do you ask, "Do they not receive oral instruction!" I answer, yes, of its kind A large part of what they now get is from preachers generally in the prohibition equally effective. ter; as we treat our servants, we may expect that our master will treat us—"with whatsoever measure ye mete, it shall be measured to you again." Can we conceive of a sured to you again." Can we conceive of a more efficacious means of securing a correct more efficacions more efficacions means of securing a correct more efficacions means of securing a correct more efficacions mo judgment on the rights of our servants, than his providence partially under our control arises from a prevailing opinion, that their massis furnished by the thought thus presented and protection—that God who will hold eral questions deeply interesting to before us? Suppose you were placed in a them as well as us accountable for not where their masters are not present. They have, who hold their servants in involun- condition of alternate authority and servi. yielding him the honor and obedience which moreover, a natural preference for preachers of bondage, have been often of late, dissed with great zeal and ability, in parts of the land. It has been stioned, 1st, Whether our system of servents, who hold their servants in involunt bondage, have been often of late, dissed with great zeal and ability, in parts of the land. It has been stioned, 1st, Whether our system of servents, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and to give the copper countenances of their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to sympathize their own color, as being more on an equality with themselves, and more able to

And shall we not do for our servants, as we be-

We will new endeavor to show, in some code. Our dealings with our servants comfor which we are to be responsible at the quire under our peculiar circumstances. The habits, which alone would fit him for the duties enjoined by this general rule must vary, station which his father had designed him to as we hinted above, with the peculiar nature of sequence to ourselves that these dealings the servitude. The master who owns slaves, occupy? Must we not then expect the disshould be all regulated by the principles of owes them for more than is due from the master pleasure of God, if we shall be found neshould be all regulated by the principles of religion? The Bible lays down precepts who hires free laborers to those employed to do his work; for our bondmen are in a great mea-has placed under our control, those benefits that, for the master and for the servant, because sure dependent upon us for their happiness in time and eternity—the laws of the land giving which he designed them to receive from time and eternity—the laws of the land giving us the entire control over their persons, and the absolute disposal of all the preceeds of their la-

vant's labors for his master are much more his connection with them would require.

One of the natural and pernicious consequen-ces of arbitrary power is, that it begets a feeling efficacious with the mass of men, than those which address themselves to the master in in its possessor towards his subjects such as could who has placed a portion of his immortant behalf of the servant's interests. We are only properly exist if he and they belonged to children under our guardianship. We are In examining our text and comparing it with the instructions given to servants in the previous verses, we have been struck with the discreptions of Saint labor. Only property exist in a and they belonged to different species. In Europe, during the middle guilty, too, towards these our brethren, for the interests of their souls are a matter of indifference to us, or of but slight and with the discreption of Saint labor. Only property exist in a and they belonged to different species. In Europe, during the middle guilty, too, towards these our brethren, for the interests of their souls are a matter of indifference to us, or of but slight and with the discreption of Saint labor. Only property exist in a and they belonged to guilty, too, towards these our brethren, for the species. In Europe, during the middle guilty, too, towards these our brethren, for the species of an inferior order. The Russian noble entertains now the same feeling towards his with the discriminating and beautiful adaptation of the several precepts and motives to the respective classes to whom they are addressed. The peculiar temptation of the same imagine, nor in the shape of the features, which produces in us this feeling of fancied superiority of nature; for the feeling of fancied superiority of nature is to other a superiority of nature in the same colling to want in the same colling servant is to indolence and remissness in his work, because he lacks that greatest natural stimulus to exertion, the knowledge must counteract and change this feeling; if would discharge our duties to our servants, we that he will himself enjoy exclusively the we wish to act rightly we must neither think whole fruit of his labors—for as our person. upon the facts announced to us in the Holy Scriptures, that "God has made of one blood all nations of men to dwell on all the face flag and their industry decreases. The main of the earth," and that we are all sprung from Adam as our common ancestor. We should observe that they possess all the feelings which prove a common nature with ourselves—the sorrow, pleasure and pain-the same capacities of memory and judgment, reason and conscience Still more are we to impress upon ourselves the fact that they are our brethren, when we remember that the same gracious God, whom we esteem it a privilege to call our Father, acknowledges them equally with ourselves as his children, and exhibits for them the same affection; that the same Saviour who has redeemed us by his precious blood recognizes them as a part of his purhe is working not merely for an earthly but chased inheritance; and that they are to enjoy selves, the thrones and the crowns, and the harps, and the mansions which God has promised to his redeemed people. "Ye are all the children of God by faith in Christ Jesus. There is neither lew nor Greek, there is neither bond nor free-

or ye are all one in Christ Jesus."
When, by such views, we free ourselves from that contemptuous feeling, which their servile condition tends to generate, and form the fixed habit of regarding them as our brethren, our language in addressing them, and our conduct towards them will naturally conform to our improved sentiments.

2d. It is our duty to suppress and eradicate another unwarranted and pernicious feeling that

naturally springs up in us, the feeling that our

his own servants, to adopt such measures as if this supposition were realized, your mo- means of instruction, but by using all dili. will, sooner, or later, secure their freedom? tive to diligent inquiry and conscientious conduct on this subject would not be as power. So those means. We are not to think that not the duty of every master? Every conful as it is now. It is not your condition our work is done, on this point, when we not the daty of every master.

The agricultural system pursued at the scientious slaveholder will calmly and in on alternate days of your earthly existence, merely permit our servants to enjoy the south causes large bodies of land to be held by telligently examine those questions, and de but your condition throughout eternity, means of grace. The moralist and the a few proprietors, who are thus thrown too far telligently examine those questions and de-cide upon the course he ought to pursue. The moralist and the christian only attempts to defend the practice of holding human beings in bondage. The moralist and the appearance apart to allow of those compact neighborhoods and such a protuber-tice of holding human beings in bondage. But is not our purpose on the present occa- wards your servants. After a short master, tice of holding human beings in bondage. But is not our purpose on the present occa-sion to discuss them. My own views have ship here on earth, you are to go up to your on the ground that they are incompetent to are few villages; and the artist, the manufacsion to discuss them. My own views have ship here on earth, you are to go up to your been expressed upon each of them, fully and clearly in another form, and ing to what you have given; the principles fully and clearly in another form, and interests successfully. If this principle fully and clearly in another form, and interests successfully. If this principle warrants us in keeping them under control, the free laborer, are to a govern themselves and manage their own interests successfully. If this principle church shows that it is mainly in these industrious classes that the Gospel flourishes most. I amy in full costume. We were seen you could readily obtain from the Gospel flourishes most. sources, the means of forming intelli- plied to yourself; and how infinitely more it at the same time binds us to exercise our From the same fact, of a scattered population gent opinions upon them. But while much momentous in their consequences upon us, power to restrain them from evil and lead results a great want of schools and instruction has been published on these points. I have for welfare or for wo, will be the application them to happiness and heaven. If they of children. The children of slaveholders being milk, which is much richer than that of the has been published on these points. I have for weltare or for wo, will be the application met with no exhibition of the duties which of those principles there! When, therefore, need our guardianship, and we exercise raised in what is called "high life," are educated, if at all, by private tutors, or sent to high masters owe to their servants while they we fail to render to our servants the full authority over them, we are under an oblicontinue to hold them in bondage. Nor is amount of what is "just and equal," it is gation of the same kind towards them, it necessary before we proceed to the exami- evidently no gain to us, but a most serious which we recognize ourselves as placed unnation of this subject, that we should have loss. If we are wise, we will not, in deci der towards our children. Our children are decided any of the previous questions, which ding upon what is due to our servants, lean subject to our control because their ignor-I have stated, except the last. For however to what might be considered our own inter- ance and immaturity of powers disqualify their children away to expensive schools, or to which had only been salted two days bewe might decide the other questions, we est, by men who look not beyond the grave them for self-government. If a parent maintain, without the aid of the landholders, fore. We found it so good, that, upon tawe might decide the other questions, we lest, by men who look not beyond the grave would not be precluded from inquiring what are our obligations while we hold our servants in involuntary bondage—but if we wants in involuntary bondage was a school of the subject was a convenient distances—hence, their in their calculations of profit and issue was a convenient distances—hence, their involuntary was a school of the subject was a convenient dista decide that the relation itself is always sindecide that the relation decide that the relation itself is always sinful, and that we are bound at once to set
them free, all further inquiry would be
precluded and our whole duty would be
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the master precluded and our whole duty would be precluded as a did condemned and punished by God.

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Solo the triple would be precluded as a did condemned and punished by God. make this motive practical—dwell upon it, and in our dependence on til its influence habitually affects your conduct. highest interests of his servants. If you the free States for preachers and teachers; but also Our only assumption, then, in discussing the free States for preachers and teachers; but also use this power to secure their services to in the fact, that a free school system has never to secure their services to in the fact, that a free school system has never to secure their suspended. The ornaments were in good the neutron of the war, wall free school system has never to secure their suspended. The the fourthead of the neutron of the war, wall free school system has never their suspended. The the fourthead of the neutron him to do for us, his imperfect and unworthy services to God, you fail in your duty to God, the poor man are uneducated. Thus the fountains taste, and well finished: and the buttons servants, more than we feel that we deserve! who in his providence has placed these be-And shall we not do for our servants, as we be-seech him to do for us? Can we expect him to ings under your guardianship, that they from this state of society, churches are few and forgive our debt of ten thousand talents, vet ex- might be trained up to glorify him. If an feeble, because in a given district of convenient of our fellow beings, except our wives and children, have we so much to do as with our poor fellow being to ourselves? Let us remember that it is our master who bath ing hereafter the duties of life with ability feet which the habit of uncontrolled sway has deeply important, embracing as they do, so out merey, who hath showed no merey;" and large a portion of the duties contained in we ask Him to treat us. been worked exclusively for your own benefit, while you had neglected to give him however, more need of the authority of religion to enforce the duties of the masters—for rily with the extent of their dependence and the God's glory. If we are permitted by him while he has power to coerce the servant to yield him in some good degree, what is his due, the servant has no reciprocal power to coerce the master. The natural motives which can be applied to stimulate the servant to stimulate the servant to yield him in some good degree, what is his due, the servant has no reciprocal power to coerce the master. The natural motives which can be applied to stimulate the servant to yield him in some good degree, what is his down to use their services, it is as a compensation for nearly a year after my arrival. You have been informed how near I came to being honored for the pains and trouble which we endure in training them for glory, honor, and importantly with himself—and the habit of assent family with himself—and the habit of some great family with himself—and the habit of the same flesh and blood, and bretheren of the same great family with himself—and the habit of some great family with himself—and the habit of the same great family with himself—and the habit of much prejudice and suspicion to contend with for nearly a year after my arrival. You have been informed how near I came to being honored with leave of absence in great haste. I thinks however, I have pretty a year after my arrival. You have been informed how near I came to be in the divided on his fine countenance. In reply to the question I put to him through my interpreter, he said they were happy in the enjoyment of their wandering pastoral life.

The natural motives are pertakers of our power.

The natural motives are pertakers of our power.

The natural motives are pertakers of our power.

The natural motives are pertakers of the decision of character and mutelligence were much prejudice and suspicion to contend with for nearly a year after my arrival. You have been informed how near I came to be in the for nearly a year after my arrival. You have been informed how near I came to be in the form the habit of the same flesh and blood, and bretheren of the same flesh and blood and the habit of the same flesh and gious improvement, we greviously violate our obligations towards the Great Jehovah. who has placed a portion of his immortal

(To be Continued.)

gress of the Gospel. The American Missionary for July published

the way of him who would labor for the good poverty prevented any one from sustaining the tion, and where he furnishes to those under his care every means in his power for their coming to that make any pretensions to piety. They are almost never called in to be present at family worship; but while the white family are bowing Our cattle, our houses, and all our property, we regard as designed for our use the throne of grace with the family, when my

ry; for here, in a condensed form, is summed up the whole of their duties—"give unto your servants that which is just and equal,"

The was in necessation of first the glories of his eternal kingdom. For this end he was endowed, equally with ourselves, with an importance of the converted it is impossible that a people so ignorance of the

Of the influence of slavery on the intellectual

"The agricultural system pursued at the trious classes that the Gospel flourishes most. Lapp in full costume. We were soon schools in the cities and towns. The operatives, being slaves, are not educated. Hence, the ing neighboring schools. The system tending residents of the South, and in our dependence on in front, as well as in the girdle round the of the church, the springs of early religious were similar to those used by the peaof the whole soul to the authority of God.

on the moral state of the master himself, and of his family, in unfitting them for the subjection One more deplorable fact may be mentioned and that is, that this system has extent from ministers. They could not sustain the conflict between their consciences and the apparent necessity that virtually scaled their lips

Another Missionary who is placed in a station of much difficulty, enumerates several sources of embarrassment. Among these he finds

my predecessors-all of them came from slave you have no need that I write unto you. You are aware that many devoted ministers of the Gospel have left this and other slave States, because of the 'patriarchial institution.' I can countries being only two English miles from

a visit to Norway, gives the following ac- mer they conduct these animals, which concount of his encounter with a family of stitute their wealth, to the elevated parts of unto us," and they must probably perish by Laplanders:

cailzie, and brandy and water, but were number for its support. The great proweather-bound at Rovignon till three o'clock, portion of them were his own property, the following extracts from Missionaries in the P. M., when we embarked in two small and but some belonged to Peter Johansen, and South. We give them, because we wish Ken- crazy boats on Lake Limingen. There ten to a middle aged single woman who tucky to see what is said by them, and because was far more motion than I liked, the nallodged with them. These Lapps, although pleaded in that great day when rulers and ture of our vessels being duly considered.— 'dwellers in tents' all the year round, are in people roust stand on one level, to be judg. she either refreshes you with a spirited con-One Missionary writes:

"Since I came here, I have endeavored to surrey the field with all the care and caution in my then set off to well a strictly observe the Sabbath, the districtly observe the Sabbath, the strictly observe the Sabbath, the districtly observe the Sabbath, the districtly observe the Sabbath, the strictly observe the Sabbath, the district a strictly observe the Sabbath, the district and strictly observe the Sabbath vey the field with all the care and caution in my power, and ascertain what are the peculiar hind-through woods. In our route we passed through woods. It effects the prospects. Slavery here is strong. It effects the prospects. Slavery here is strong. It effects the prospects wrongs of the war? We have trodden wrongs of the war? We have trodden the prospect that the prospect wrongs of the war? We have trodden the prospect that the prospect wrongs of the war? We have trodden the prospect that the prospect wrongs of the war? We have trodden the prospect that the prospect wrongs of the war? We have trodden the prospect that the prospect wrongs of the war? We have trodden the prospect that the prospect wrongs of the war? We have trodden the prospect that the prospect wrongs of the war? We have trodden the prospect that the prospect wrongs of the war? We have trodden the prospect that the prospect wrongs of the war? We have trodden the prospect that the prospect wrongs of the war? We have trodden the prospect wrongs of the war? We have trodden the prospect wrongs of the war? We have trodden the prospect wrongs of the war? We have trodden the prospect wrongs of the war? We have trodden the prospect wrongs of the war? We have trodden the prospect wrongs of the war? We have trodden the prospect wrongs of the war? We have trodden the prospect wrongs of the war? We have trodden the prospect wrongs of the war? We have trodden the prospect wrongs of the war wrongs of the wrongs of the war wrongs of the war wrongs of the war wrongs of the war wrongs of the wrongs wrongs of the wrongs wrongs of the wrongs of the wrongs wrongs of the wrongs paralysis on all industry, and is a prime obstacle cows in the neighborhood, keep their frontier of Sweden." of this community. It is much the same whether all are connected with it or not,, so far as crossed some barren mountains, and, at present action is concerned; for I have met about half-past seven, our guide (the Lapp) with very few instances in which any thing but desired us not to fire at a pack of ptarmigan, which got close up to us, for fear, he said, relation of master. I can conceive of no cor-rect principle that shall allow a man to sustain of disturbing the reindeer, as he every mothis relation, except as a sort of paternal rela- ment expected to find his countrymen.-Soon after, as we were all walking in a single file, and keeping perfect silence, he the knowledge of the truth and their freedom in single file, and keeping perfect silence, he the Gospel. But this is not the case here, stopped suddenly, and pointing with his finger, directed our attention to some smoke just seen issuing through the twilight, curlone of them, that I have heard of, can read the ing up the side of the opposite hill. The man's manner and attitude were quite dramatic, and we had the satisfaction of feeling that our object was about to be attained The Lapp now tied up his dog and ran off, before God in the parlor, the slave is preparing The Lapp now tied up his dog and ran off, the morning meal in the kitchen. I have felt evidently much rejoiced at the idea of rejoining his wife and family, after an ab-

their hospitality, and soon found ourselves lying on skins before a large and cheerful remarks:

dle-aged man and his wife, with four children, and an old grandmother; to these were other attendants. The tent was made of ploughshares, and axes, and they dedicated neither of these can be sustained upon any coarse dark cloth, and the outside of it was to their respective uses, in the innocent and ground of morality or of sound policy. covered with turf; around the inside were peaceful arts of life. deer, guns, and various other useful articles. enough remained painfully to affect our declares it a great mistake; denies that it her Government, and we find ourselves in stioned, 1st, Whether our system of seritude is right or not? 2d. Whether it is
not the daty of all men, and especially the
owners of slaves, to aid energetically in
bringing this system to a close? 3d. Whether
er every master is not bound, in the case of
er every master is not bound, in the case of
er every master is nown servants, to adopt such measures as
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stinde is right or not? 2d. Whether it is
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as you had treated your servants on the day
bring in this supposition were realized, your mo
over them, it is our first duty to them to in.
the should preach much to them, he is liable to
the smaller tent, namely, our late Lapp
and duce them to engage in this work and to aid
the supposition the supposition were to be treated exactly
as you had treated your servants of the supposition the supposition the supposition were them, it is our first duty to them to in.
the should preach much to them, he is liable to
the smaller tent, namely, our late Lapp
and closes as follows:

"I ask my countrymen to look candidly
and closes as follows:

"I ask my countrymen to look candidly
and daughter had light hair and fair comhave already described his person. His wife
and daughter had light hair and fair combath, to cook, feed stock, catch and take care of
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bath, to cook, feed stock, catch and take care of
bath to cook at the supposition were realized, your mobath to suppose the suppose that the suppose and doubteness of pearance, and his little boy was an intelligent and interesting child, and although under ten years of age, took his turn with the men in watching the reindeer during the night. He was dressed in his best presented with a large bowl of reindeer cow, and has a delicate and aromatic flavor, with a pleasant taste resembling the milk of the cocoa-nut; but I found I could not take much of it with impunity, as it was more like drinking cream than milk. They also boiled for us a reindeer ham.

> The dress of the men consisted of leather coats and tight trousers of the same material, with reindeer skin boots. All the females smoked; and the old woman seemed more pleased with having her pipe filled with tobacco brought from England than with anything else that we gave her. Some boxes of lucifer matches which we presented to them were also highly prized; they had evidently never seen them before, and expressed no small astonishment at the manner in which ignition is effected. We regretted we had no fish hooks, which they inquired for, but we gave them a glass of finkel each, which the octogenarian appeared to relish more than any of her des. decision of character and intelligence were inous ridge which separates Norway from Sweden, the boundary line between these they had been there about eight days, intended Yet the city of Vera Cruz was doomed. not how original a pattern may be, if it be to remain a fortnight longer, and should then The foundries of our commerce and manually, or how recent a shape, if it be awk-ME. MILFORD, of Saint John's College, move onwards for a change of pasture for transient concern, we fail to act towards Cambridge, in his very pleasing narrative of their reindeer. He told me, that in sumthe mountains, and in the winter they des-"The next morning, 27th August, was cend to the level country. His herd conrainy, and the hills were covered with clouds; sisted of about three hundred, and it apwe breakfasted at four, on broiled caper- pears that a family requires nearly that

santry in Spain. I have no doobt this smart

ostume was put on in compliment to us.

very nerve and fibre of society, and acts like a remarked, the peasants who pasture their the church of the nearest village on the A group of five African dwarfs, of the tribe of Bosjesmans, or 'Bush People," are now exhibiting at the Egyptian Hall, in Pic- a mere thing dictated by force; and so it quite as much so as that which is. After cadilly-and are the most curious of all the will be understood by the civilized world. all, there is no great art either in her fashhuman curiosities that in an age abounding It will be impossible for us to acquire a ions or her materials. The secret simply in such importations have solicited the at- good title to the least thing conceded by consits in her knowing the three grand unitention of the sight-seers or scientific inqui- any such treaty. Beside, Mexico has noth- ties of dress-her own station, her own age, rers of the metropolis. They are of the ing that we want. She has nothing to and her own points! And no woman can very lowest type of humanity-little above cede but territory, and more territory at pre. dress well who does not. After this, we the monkey-tribe—and with habits and pro-pensities scarcely distinguishing them from tion is rambling too loosely for our best inthe brutes. Here, in the very midst of an terests. Our laws and our responsibility the wearer. She may not be handsome, nor overdone civilization, is the natural man caught in his very lowest stage of development; and the moral philosopher may specutation in the stage of development and the moral philosopher may specutation is kept in constant to the stage of development and the stage of development. The stage of development is described by the stage of development in the stage of deve late usefully on the analogies between the exposure. Even the ports of the Pacific brutes whom civilization in its excesses are now as fully open for our use, and were makes, and those who are so for want of it. before the war commenced, as they ever will On the first introduction of these dwarfs to be. It is but damage and indefinite hazard

War Opinion

Yes! gentlemen, I certainly concur w

three generations of Lapps: namely, a midner of its commencement. now added our party, consisting of four sword employed in its prosecution, by both Englishmen, their two interpreters, and two other attendants. The text was and two beligerents, were converted into scythes,

Mr. HALE, of the Journal of Commerce, The chief part of the smoke escaped (anti-Whig.) addresses his countrymen with Mexico into a position which must startle through a large opening at the top, but ability. He discusses the cause of the war,

combined to preserve the peace of the armed occupation. This monstrous plan world, and yet this nation perpetuates the policy of devils. These United States, protection for his rights-who have all no such hopeless education of our neighalong proclaimed good will among men; bor; and the attempt would be quite as like-we to whom the Great Father of all men by to barbarize the United States and break have given this wide-spread land of plenty, with millions of acres vet unoccupied upon which future generations may expand; we ing schools and churches everywhere, and could wish, are the nation last left upon the earth to make war, to send our young men to invade the territory of our neighbor, to murder her young men in battle, and her This is the work in which America is eu-

abandoned the abominable trade. "What a curse we have inflicted on our selves! The waste of treasure is vast, but with the terrific moral evils which have bly in a country which they invaded. fied to their homes again-what are they!-

ferocious war. o our country! A long list of "pensioners," not honored as those of the Revolu. peace and good will. At any rate, the tion, will fill up the ranks of that patriot tide must be turned by the people, and throng who served in the defence of their it can only be done by a bold and loud decountry against a foreign foe, who had much mand that the war should be abandoned. more reason for invading our territory than we have for invading that of Mexico. It is a consolatory reflection that those citizens of ours, who have suffered so pitiably in cendants. The head of the family (John Mexico, went voluntarily to their destiny. of ours who have suffered so pitiably in Neilson) was a grave sedate-looking man. Mexico, went columnarily to their destiny, opinions are, upon the whole, in favor of from their occupations. They went of war. their own accord to invade Mexico, and if

"Under such views, the second invasion of upon me," Mexico, under Gen. Scott, seems to me a measure of unmitigated wickedness. We had fought long enough to know that that Ladres .- You see this lady turning a cold was not the way to peace, and that to eye to the assurances of shopmen, and the fight longer must be without an object, recommendations of milliners. She cares factures were turned from their useful pur. ward. Whatever laws fashion dictates, she suits, to the manufacture of bombshells and follows laws of her own, and is never be all the implements which destroy cities hind it. She wears very beautiful things The explosion of these shells in palaces and which people generally supposed to be fe chin private dwellings where the mother sat ed from Paris, or at least made by a French is idle, in a moral view of the subject, to maid. Not that her costume is either rich plead "the laws of war." Those laws, no or new-on the contrary, she wears many more than the laws of honor, or the laws a cheap dress, but it is always pretty, and which regulate the internal policy of a ban- many an old one, but it is always good. ditti, are recorded in the Bible, or will be She deals in no gaudy confusion of colors-

down the national existence of Mexico, so that the garnish is as important as the dress, that a peace upon the basis of the national all her inner borders and beadings are deli-

chase or annex, by peaceful treaty with Mr. CLAY, in returning thanks for a pre- lawful Sovereigns, we follow the leadings sent made by some Northern mechanics, of destiny; but annexation by conquest, once admitted, will burst the bolts of moral ity, and open the door to a future policy of you in deprecating this Mexican War, the terrific hazard to our nation. The plan of causes which brought it about, and the men- taking a line across Mexico from the Rio Grande to the Pacific, or that of taking per-I sincerely wish that every bayonet and manent possession of her sea ports, either or They only appeal for support to that pride

which so often goes before a fall. "The war has brought our relations with every thoughtful man. We have destroyed possession of a burden which we know not now to throw off. The question was, how shall we gain possession of Mexico? It now is, how shall we rid ourselves of Mexiseeks support in the philanthropy of civili-zing Mexico and teaching her people how whose glory is love for individual man and to govern themselves. We are called to up our Government, as to civilize Mexico and establish her institutions.

"In the midst of all the dangers which surround us, there is but one clear way of either sound morality or sound policy. It is to come out of the difficulty by the same ly may have it; we who have all that heart path through which we entered it. In short. to abandon the war; to call home our young men, and leave Mexico whole and entire to her own management, and ourselves to the full enjoyment of the boundold men in their homes, to spread desola-tion, terror, and death, on every hand. This is the work in which America is en-tions for the war, must go up from all parts guged, now that all other nations have abandoned the abominable trade.

of the nation. It is the only cry that can place us in safety. To express opposition to the war, without declaring that the war is to be abandoned, to oppose it, and still vote supplies for it, is only to support the Administration in carrying it on. No man in the nation would be more relieved than dares to take the responsibility for recomsoil, but more have perished "by the visital tianity of our country! The President retion of God. And they who at the expi-ration of their year of engagement have of the people, voted it. He points out the means of carrying it on, and they vote the Some are maimed, others infected with die men and money through fear of the peoeases which they bring home to propagate among their friends; many broken down in moralis, and transformed in one year from good citizens, to the habits and feelings of Let them know that they stand at the head "What a curse has this was been aheady of a nation, not of military rowdies, but No more appropriations for the war !-Come away !- LET MEXICO ALONE! must not willing to take this attitude. All other

"But whatever my countrymen may please their own accord to invade Mexico, and it they have perished, it was their own chosen with any of the blood-stains of this war

THE DISTINGUISHED-LOOKING AMONG terrified in the midst of her family, was milliner, but which as often are bought at foreseen and deliberately resolved upon. It the nearest town, and made up by her own

BEAUTIFY HOME -Men will say that appearance to no-